DOCUMENT RESUME

ED 407 407 SP 037 323

AUTHOR	Wagner, Paul A.
TITLE	Understanding Professional Ethics. Fastback 403.
INSTITUTION	Phi Delta Kappa, Bloomington, Ind.
REPORT NO	ISBN-0-87367-603-3
PUB DATE	96
NOTE	39p.
AVAILABLE FROM	Phi Delta Kappa, 408 N. Union, P.O. Box 789, Bloomington, IN 47402-0789.
PUB TYPE	Guides - Non-Classroom (055)
EDRS PRICE	EDRS Price MF01 Plus Postage. PC Not Available from EDRS.
DESCRIPTORS	*Codes of Ethics; Elementary Secondary Education; Ethical Instruction; *Ethics; Integrity; *Moral Values; *Teacher Responsibility; Teacher Role
IDENTIFIERS	National Education Association; *Professional Ethics

ABSTRACT

Training in ethics helps professionals to act as moral persons in the practice of their profession, developing an eye for subtlety and detail in matters of morality. A professional code of ethics does not provide a set of "do's and don'ts" for every situation; rather, its purpose is to draw the professional's attention to the most important moral considerations. This "fastback" deals with the following: rights and duties of professionals; the special duties of teachers (duty to students, colleagues, discipline, the school team, the profession, funding sources, parents, and community); the relationship of ethics to school district policies; a checklist for ethics to help a teacher determine obligations in a morally perplexing situation; being "other regarding" as a rule of thumb; and the need for a board of ethics for every community of teachers. The "Code of Ethics of the Education Profession," adopted by the National Education Association Representative Assembly in 1975, is appended. (ND)

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Understanding Professional Ethics

by
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Library of Congress Catalog Card Number 96-69442
ISBN 0-87367-603-3
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Bloomington, Indiana

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This fastback is sponsored by the
University of Pittsburgh-Three Rivers
Chapter of Phi Delta Kappa,
which made a generous contribution
toward publication costs.

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Introduction

A profession has many attributes. Some of these include criteria that limit admission to the profession, a formal organization that governs its members, and a body of specialized knowledge that the members must learn. But the single most important characteristic is the public profession of duties and a shared sense of moral commitment. That is, an acknowledgement of professional *ethics*.

As career-oriented disciplines move to emulate the traditional professions, one of the first innovations is a college-level course in that area's "professional ethics." Thus we have courses in journalism ethics, nursing ethics, business ethics, a variety of health practitioner ethics, engineering ethics, public administration ethics, and so on. In the early 1990s the American Philosophical Association surveyed universities for course additions to curricula and found that the fastest growing courses at universities throughout the country were courses in professional ethics.

Courses and other training in professional ethics will not make people good. Whether or not one is a "good" person reflects a worldview that is a lifetime in the mak-

ing; 45 hours of instruction and reading a few books and articles are not likely to change that worldview dramatically.

So what good are courses in professional ethics? Assuming that the people coming into a profession are people of good heart, then training in *professional* ethics gives them an eye for subtlety and detail in matters of morality. In particular, training in ethics helps the professional to act as a moral person in the practice of that profession.

Rights and Duties

Being moral means being a person of good heart; and that means that the moral person cares about others, has a sense of justice, and possesses a sense of social sympathy. However, *being* moral is only a beginning. A professional needs to develop an eye for subtlety and detail in order to learn how to act as a moral person. A code of ethics helps a professional determine which rights and responsibilities, which moral prescriptions, apply in a particular situation.

The moral person tries to respect the rights of others. However, moral people can disagree about what rights should apply in a given situation, or even about what constitutes a violation of someone's rights. For example, a college student may claim to have the right to major in any field he desires. However, his parents may disagree, claiming that they have a say in the decision as long as they are paying the bills. The only way to resolve such a dispute is if all concerned share a precise understanding of the rights involved and how they apply in that situation.

Rights are human artifacts; they are not biologically determined. People acquire rights because their com-

munity creates those rights. And every right that one person has simultaneously places a duty on someone else. Thus it is very important to consider who will be affected by what sort of duty before declaring that a new right is operational.

For example, if children are given the right to voice any pertinent opinion relevant to an ongoing classroom discussion, other children and the teacher may have the duty to listen attentively. However, does the teacher then have an additional duty to use his or her authority to protect further the students' expression of opinion? And does the teacher's supervisor have a duty to insist that the teacher protect the relevant free expression of each student? Training in professional ethics is meant to take people of good heart through these conceptual subtleties as they apply to the profession.

Professional codes of ethics do not provide a set of "do's and don'ts" for every possible situation. The point of a code of ethics is not to tell the professional what to do in each and every instance, but to draw his or her attention generally to the most important moral considerations. For example, the National Education Association's Code of Ethics has only two major provisions and eight subpoints under each (see Appendix). Professionals must create their own "do's and don'ts" by considering the moral tradition of their profession. And part of that moral tradition concerns the special responsibilities of a professional.

The range of a professional's responsibilities distinguishes that person from all others who may be concerned with an activity. For example, everyone is

concerned with health, but only doctors have a *special moral duty* to bring expertise to the aid of the ill wherever the ill may be found. Only doctors have a special moral duty to protect the responsible healing efforts of other physicians.

The special duties of doctors and other true professionals extends beyond the ordinary human duties we each have to care about the well-being of others. Similarly, teachers are responsible for a range of commitments that only peripherally concern the rest of the lay citizenry. Teachers are entrusted by society to educate the next generation. Others have a tangential concern for the education of future generations (especially parents for their offspring). But only teachers have a special duty, a stewardship, to serve the developing education needs of students. For example, every citizen has a concern that students learn to read. But only teachers have a special obligation to study and bring together what is known about reading and to use it for the benefit of every student they teach.

Even with such considerations clearly in mind, conflicts of duty inevitably arise. By developing an eye for subtlety and detail, a set of clear moral definitions and a good heart, the professional teacher will be better able to resolve these conflicts.

Special Duties

Teachers are responsible for a vast array of duties that far exceed the responsibilities of ordinary citizens. For example, teachers have responsibilities for developing self-esteem and academic proficiencies in young people. Certainly, it would be nice if all of society would act on behalf of the nation's youth; but society recognizes no such duty incumbent on every adult and, consequently, no complementary right in any student. Ordinary citizens are expected to take a special interest in the learning of their own children, but only teachers are expected to advance actively the self-esteem and learning of students generally.

These "special duties" then are those that teachers undertake specifically in their public role as professional teachers. In particular, professional teachers have a special duty to students, colleagues, their discipline, the school team, the profession generally, parents, and the community.

Duty to Students

No eye for subtlety or detail is needed to know that teachers have a special obligation to their students. This

special obligation seems fairly straightforward to teachers and nonteachers alike. However, beyond the platitude that "teachers must care about their students," the contours of teacher professional obligation to students quickly blur.

Teachers themselves blur the contours with such careless utterances as, "Teachers must address the needs of the whole child." What on earth could such an extraordinary claim mean? Not even the most diligent parent can address the needs of the whole child! To address the whole child requires the services of pediatricians, dentists, recreation leaders, peers, parents, and a variety of professionals and paraprofessionals. In saying too much, those who claim teachers must address the whole child give practicing teachers virtually no direction at all for effective planning. No teacher is expected to sit up all night with Mrs. Wilson's son, Tommy, when he has a stomach ache from eating too much cotton candy at the fair. No teacher is expected to pay for Tommy's dental bills or piano lessons. No teacher is expected to plan Tommy's vacation. However, a teacher should recognize that if Tommy comes to school feeling poorly, certain accommodations must be made to optimize his learning experiences throughout the day. The teacher also must remain vigilant in case a trip to the nurse appears to be required.

Teachers are responsible for helping students learn not only academic understanding and self-esteem, but social skills and moral responsibilities as well. For example, requiring children to remain quiet while another expresses her opinion is not just a matter of classroom

management, it is a moral matter. It teaches the importance of respecting the individual.

There also are teachers who insist that their responsibilities end 30 minutes after the final bell of the day. After that, these teachers claim, what they do on their own time is their business and no one else's. Most teachers would disagree with such a claim, noting that preparing lesson plans and grading essays, tests, and projects are duties that often extend far into the night and far beyond the grounds of the school. And their responsibilities do not end there. Society has told teachers that they must refrain from behavior that outrages the moral sensibilities of the local community in order to serve as moral exemplars and role models to their students. What counts as "outrageous" is something teachers must figure out by looking to the apparent mores of the community they serve.

The rightness of this societal demand is certainly debatable. The law and what is viewed as morally right can, and will, conflict. When they do, the teacher must do some serious thinking. He or she must address what is appropriate within the moral tradition of professional teachers. The teacher cannot settle merely for what he or she hopes or wants to be appropriate.

In anticipation of such challenges, the teacher may want to construct a list of duties that teachers owe to their students. He or she should prioritize these duties in anticipation of possible conflict. When a conflict of duty arises, a prioritized list will help the teacher work through the quandary more systematically.

Duty to Colleagues

It is important for teachers to acknowledge duties they have toward one another as members of a professional community. The teacher owes other teachers a special regard. A teacher must be dedicated to ensuring that every teacher enjoys every opportunity to succeed *as a teacher*. For example, just as every teacher has a duty to report any abusive practices toward students by a colleague, every teacher also has an obligation not to interfere with the legitimate teaching practices of colleagues. A professional teacher has a right to exercise his or her professional judgment in matters of pedagogy without interference from colleagues. This obligation to refrain from interference has historically been called academic freedom.

There are many other duties that teachers owe to one another, and there also are commensurate rights that each is free to enjoy within the professional community. These rights and duties are too numerous to list here, but a good exercise for teachers is to create a prioritized list and discuss it with their colleagues. Do teachers have an obligation to protect another teacher who is falsely accused? How much authority should teachers have over the content of the curriculum or methods of assessment? Do teachers have an obligation to police their own ranks? Should teachers be able to count on the protective support of their colleagues when challenged for their exercise of professional judgment?

Duty to the Discipline

Classrooms exist first to develop students' understanding of a range of disciplines. Thus, along with other special duties, teachers must ensure that the integrity of the discipline is maintained throughout the curriculum and never sacrificed to some instructional gimmickry. Moreover, to ensure responsible judgment in curricular matters, teachers have an obligation to continue their learning of the discipline (just as they must continue learning pedagogy). Both students and the local communities of which they are a part have a right to expect teachers to be current in their understanding of the academic disciplines.

The appropriate balance between currency in pedagogy and the academic subject is an important, though generally neglected, area of study. Perhaps there should be a sliding scale, with teachers in the early elementary years spending more time on further training in pedagogy and less on subject matter, while those teaching seniors in high school may require just the opposite.

Duty to the School Team

Total Quality Management and site-based management have brought to the fore the concept of a school "team." There are duties inherent in being a member of a team. Teammates have a right to depend on each other. Some of the questions teachers should ask as members of a team include:

- How much personal autonomy must you sacrifice in order to be an effective member of a team?

- What do you have a right to expect from the team leader?
- What do you have a right to expect from other team members?
- Can teams function effectively if there is no shared vision of the team's purpose?
- Do you have a *duty* to share the team's vision?

Once again, what may have seemed simple at the outset proves to be much more thought-provoking when careful attention is brought to subtle matters of conceptual detail.

Duty to the Profession

A teacher's duty to the profession is not the same as the teacher's duty to colleagues. The profession is greater than the sum of its individual members. Teachers have a duty to honor their profession through what they say and do. They have this duty regardless of who may be their most immediate colleagues or supervisors.

The teaching profession has been brutalized in recent years. Some of the fault can be laid at the doors of clumsy legislative enactments and naive judicial decisions. Some of the blame also must rest on teachers who have failed to serve the profession well. Through what they say and do — especially in the public arena — teachers need to show the public the noble side of the teaching profession.

Duty to Funding Sources

Those who pay for education have a legitimate claim on the professional teacher. It is too easy to claim that out-

siders are not entitled to a voice in what is taught just because they are paying for it. And there certainly are some things teachers should never do regardless of the amount they are paid. But the gifts of benefactors and requests of contractors are not evil in and of themselves. Each claim of a benefactor should be addressed on its own merits.

This should be obvious in proprietary schools. A school funded as a school for the performing arts may have a curriculum balanced very differently from an ordinary high school. Failure to acknowledge the legitimacy of such differences is arrogant or, at least, naive. Similarly, religious schools have a right to expect that a role for God be acknowledged in a wide variety of curricular contexts throughout the day. If teachers knowingly take money from a legitimate funding source, such as a religious body, they do indeed owe something in return — unless it clashes violently with their *professional* ethics. Mere contrast with personal tastes or ideologies is insufficient ground for confrontation.

Professionals often sacrifice something of their personal autonomy. For example, lawyers would no doubt prefer to defend only innocent people and advocate only good and noble causes. But the profession demands that all sides have a right to legal counsel. This demand limits the range of attorneys' autonomy. Similarly, the service demands of teaching limit the license of individual teaching practice.

Duty to Parents

Few parents can provide the academic resources that are necessary for their children to flourish intellectual-

ly. No parents can provide children with the extensive social dynamics that students experience in school. Consequently, parents must trust their children to schools and to the *stewardship* of professional educators. The only way for teachers to return this trust is to prepare students for the intellectual challenges and the social and moral commitments that lie ahead. The point of this stewardship is the eventual flourishing of students, not the fulfillment of teachers.

Since the teacher's role is one of stewardship, how important is it that teachers make every effort to maintain an active partnership with parents? Is this stewardship a matter of indoctrinating students in the beliefs of the parents or in the best understandings of the disciplines? Since the teacher is the professional in matters of curriculum and pedagogy, what does the teacher owe a parent who wants her child treated differently than the teacher planned? What must a teacher do to ensure that she is fulfilling the duties of stewardship?

Duty to Community

Perhaps least important is the teacher's duty to the community. This is not a slight of the community's stake in education. Instead, the community's interests are served when the other special duties are pursued diligently. Just as schools help individuals flourish, well-educated individuals help communities flourish.

Teachers' special duty toward the community is to show students the importance of becoming "community-regarding," that is, to respect the concept of community

and to cooperate to bring about good things for the community. This duty is fulfilled most noticeably when students learn to act autonomously and appropriately as the conscience of their local communities.

The special duties of professional teachers are discussed above in order of priority. However, teachers should consider that order and perhaps change it to suit their own beliefs. But some prioritized list is necessary so that teachers can navigate through the conflicts of duty that each teacher surely will face.

Ethics and Policy

In all this talk about the teaching profession, the duties inherent in teaching, and the need to read codes of ethics, why has nothing been said about school district policies? Quite simply, nothing has been said about school district policies because they do not determine a teacher's professional ethics. District policies make clear what the district expects of its teachers, but this is not the same as explicitly detailing the moral core of teaching.

Good district policies accommodate and make possible the flourishing of teachers as professionals. While a district policy may do a good job of reflecting the purpose of the teaching profession itself, it must be remembered that district policies are also political documents. They reflect the ambitions and prejudices of those empowered in the community. In contrast, teachers must look after the needs of those who are unempowered in the political process.

Consider the following: Who were the more professional teachers in the Antebellum South, those who followed school policy and taught the inferiority of blacks and other minorities or those who violated school pol-

icy and explained the abolitionist cause? Who would you say were the most professional teachers in Nazi Germany, those who taught Nazi doctrine about the superiority of the Aryan race or those who ignored such policy?

Not long ago, a high school principal in this country declared as a matter of district policy that no interracial couples could attend the high school prom. Imagine you were assigned to chaperon that prom. What do you suppose would be most consistent with your duties as a teaching professional: enforce the principal's policy or do something else? By refusing to enforce school policy, you may be subject to severe consequences. Still, is there any doubt about what is the most *professional* thing to do in such a case?

While school policies may conflict with professional ethics, they also can be effective tools for reinforcing right-minded action. Appropriate school policies free teachers from addressing every problem as if it is entirely new. The teacher who approaches every situation as a moral dilemma will surely make a muddle of things, regardless of how good the teacher's intentions may be.

Unfortunately, district policies also can be used by teachers in order to avoid risk. When presented with perplexing moral problems, these unprofessional teachers usually can muster a solution in ten seconds. These "ten-second teachers" claim to be job-oriented and full of practical wisdom about "life in the trenches," but they use the rules only to avoid personal inconvenience. Their egocentrism usually aggravates the situations they are attempting to avoid.

Professional ethics matter only to teachers who first care about being moral. For teachers without such concerns, teaching is only a job and ethics matters only to the extent any other rule or regulation matters. If the consequences of violating a rule represent a substantial inconvenience or threat to job security, the rule will most likely be obeyed. If there are no threatening consequences or no substantial rewards for compliance, unprofessional teachers are likely to ignore rules that are inconvenient.

For the majority of teachers, there is a consensus that rules generally optimize good consequences. But teachers also must recognize the fallibility inherent in human judgment and the need, from time to time, both to consider mitigating circumstances and to call to mind more general principles that may supersede district policy. This recognition of the exceptional is where an eye for detail and subtlety becomes necessary. And those who vigilantly search for relevant detail and moral subtlety are those most representative of the ideal of a teaching professional.

A Checklist for Ethics

No one claims that all morally responsible teachers agree on what ought to be done in every morally perplexing case. That two teachers may disagree about the appropriateness of a course of action may not mean that one of them is wrong or somehow less professional than the other. However, if morally upright teachers cannot agree on some litany of rules, what can they do to ensure they are living up to the inherent ethical norms of their profession?

Below is a checklist for determining when a teacher has paid his or her debt in morally perplexing situations. This checklist is not an algorithm for securing "right" answers. The purpose of the checklist is to remind the professional teacher of all the things he or she ought to consider before acting through a moral dilemma. Reflecting on each element of the checklist, to the extent that time allows, is what ensures that teachers are acting in accord with the moral tradition of professional teachers.

1. Never use your students, colleagues, or others for your personal gain. People should not be treated as means to your own ends.

2. **Be fair. This means treating equals equally and unequals unequally. For example, school should be a place where every student has the same chance to flourish intellectually; but it may cost more for special education students to have the same chance to flourish as regular students.**
3. Be sure you understand precisely the meaning of such moral terms as *fairness*, *rights*, and *duties*.
4. Think through the moral consequences of your actions. Focus on the moral considerations before turning to such other concerns as convenience, political milieu, and so on.
5. Treat each person with respect.
6. Be patient. Do not rush a decision beyond what is necessary. Try to consider all relevant arguments before acting, creating a rule, judging another, or making policy.
7. Have courage. Doing the right thing does not guarantee safety or happiness. Occasionally, a teacher gets scolded or even fired for doing the right thing. Still, it is a teacher's professional obligation to make the moral choice.
8. Remember the special duties you have to students, colleagues, and others in the school community.

The purpose of thinking through each element on this list is to ensure that, regardless of the eventual decision that is made, a teacher is not guilty of making a hasty or immoral decision or of acting in an unprofessional manner.

Be careful not to shortchange any of the elements by treating one as a mere restatement of another. For ex-

ample, being fair is not the same as respecting others. Being fair has to do with the impartial distribution of goods, disadvantages and advantages, rewards and punishments. Respect is about the regard a person has for other persons. For example, a teacher may distribute grades and punishments fairly among her students but still disdain some of them because of their race, gender, religion, attractiveness, or other aspects. That is not right, regardless of how fairly the teacher may act.

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A Rule of Thumb

During the many small crises in the day-to-day world of the classroom, it often is difficult to take the time to consider each element of ethical analysis in turn. Thus the teacher will need a practical rule of thumb. Such a practical rule is: "Be other-regarding."

Teachers, like other professionals, are there to serve, not to be served. While the teaching profession can be fulfilling, the teacher is not in the classroom to be fulfilled. And while professional ethics require teachers to respect their students, teachers are not in the classroom to be respected.

This does not mean that teachers must be doormats, that teaching must be an unfulfilling profession, or that teachers must suffer disrespect. The point is that service to others is the heart of professional life and, in fact, is what leads to personal fulfillment.

An example is the preservice teacher who trembles at the prospect of videotaping her practice lesson. Her thoughts are full of herself, of what her teacher or peers are likely to think about her. This concern with self is one of the characteristics of a beginning teacher. However, contrast that self-concern with the concerns of a

more professional teacher. The professional teacher is excited about sharing her subject with her students. Her thoughts are focused on the task. When there is no sense of self, her teaching and other service achievements are optimal.

Psychologists, such as Mihaly Csikszentmihalyi and others, have found the absence of self-preoccupation to be central to the psychological phenomenon of "flow" or "optimal experience." In a sense, one gets the happiness one wants by not focusing on the desire for happiness but on a challenging task. Teaching is so challenging that it *can* be the most rewarding of all the professions, but it will be so only for the most professional teachers.

A Board of Ethics

Each community of teachers should have a board of ethics. If teachers are to be regarded as professionals, they must have some authority to police their own ranks. It is in every teacher's best interest to rid the profession of scoundrels. It also is in every teacher's best interest that no colleague be subject to a witch hunt or sacrificed for political reasons.

A board of ethics is not an ombudsman, a substitute for a personnel office, or a substitute for administrative leadership. A board of ethics is the *public benchmark* of professionalism.

An ethics board made up of elected master teachers would represent the highest standards of the profession. It would be free of secondary "political" concerns. Unlike administrators, who must advocate the positions of many competing interests, master teachers can be more objective in most cases involving a charge of unethical behavior. And when questions of ethics arise, no one knows better than master teachers where the allegiance of teachers ought to lie. A board that represents the collective wisdom of master teachers is the profession's best bet for ensuring right and fair-minded treatment

for all. And a board of ethics with sufficient authority also would save administrators from being forced unnecessarily into compromising positions.

Currently, communities of teachers (that is, schools and districts) do not have boards of ethics. That is one of the ways in which teaching differs from other professions, such as medicine and law. However, it is time for educators to give extended consideration to establishing such boards in order to meet professional duties to their students, colleagues, and communities.

There also should be a system of boards of ethics, with both local boards and state-level boards and, perhaps, a national board of ethics for reviewing and designing policy. For local, district, and state boards to be successful, there must be procedures for appeal. There also must be protections for those who serve on an ethics board. By serving on such a board, a teacher is practicing stewardship to his or her profession. And because teachers would serve only a limited tenure on a board of ethics, they should be protected from the political attacks of dissatisfied community members and from vindictive school administrators. Serving one's profession must never result in placing one's job in jeopardy.

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Conclusion

Doing good is not always easy. Politicians and communities may make demands that challenge to the limit even the most professional of teachers. Some teachers have the social skills and ethical viewpoint that allow them to meet such challenges with ease, while other teachers lack one or both of those sets of qualities and thus find little opportunity for professional success.

We often use such words as "good" and "bad," but we seldom define them. Indeed, philosophers John Searle and Ludwig Wittgenstein claim that these words really mean nothing at all, that they are just general terms of approbation that indicate only the speaker's or writer's approval of what is said to be "right" or "good." However, in the moral domain of the professional teacher, these words do have meaning. The service commitment of the profession gives these words an evaluative meaning. "Good" denotes that the teacher is meeting the moral commitment of the profession, that the teacher's attitudes and actions are appropriate and "other-regarding." "Bad" is the conscious abandonment

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of the profession's moral tradition when engaged in professional practice.

Whatever problems of vagueness plague the use of "good" and "bad" in general conversation, the meaning of these terms within the teaching profession is, or at least should be, straightforward. Teachers see themselves and their profession as "doing good" when they are serving the educational needs of students. Similarly, they see themselves and their profession as "doing bad" when these needs are deliberately ignored.

Having a good heart is not enough to meet these responsibilities. Teachers also need an eye for subtlety and detail, an eye that is developed through consideration of one's special professional duties and the use of the elements of ethical analysis. A code of ethics will not supply specific answers to specific problems, but it will provide the principles and directions to be taken in solving an ethical problem. For example, is it *fair* to punish the entire class for the misdeeds of a few? Do teachers have a duty to avoid punishing the innocent? Does a teacher show respect to each and every person by punishing guilty and innocent alike? Might there be a situation when it is right to punish a class for the misdeeds of a few? How does one begin to answer these questions?

As professionals, teachers are expected to share in a common moral vision. Their students' welfare and the welfare of the profession depend on their unwavering commitment to the profession's moral tradition.

Teachers always have choices: choices pertaining to the legacy their profession has left to them and choices regarding the legacy they will leave behind. Perhaps

one way for teachers to keep this in mind is for each one to ask the question: "When my teaching career is over, what do I most want supervisors, colleagues, and former students to say about me?"

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Appendix

Following, as an example, is the Code of Ethics of the Education Profession that was adopted by the National Education Association Representative Assembly in 1975. It is reprinted here with the permission of the National Education Association.

Code of Ethics of the Education Profession

Preamble

The educator, believing in the worth and dignity of each human being, recognizes the supreme importance of the pursuit of truth, devotion to excellence, and the nurture of democratic principles. Essential to these goals is the protection of freedom to learn and to teach and the guarantee of equal educational opportunity for all. The educator accepts the responsibility to adhere to the highest ethical standards.

The educator recognizes the magnitude of the responsibility inherent in the teaching process. The desire for the respect and confidence of one's colleagues, of students, of parents, and of the members of the community provides the incentive to attain and maintain the highest possible degree of ethical conduct. The Code of Ethics of the Education Profession

indicates the aspiration of all educators and provides standards by which to judge conduct.

The remedies specified by the NEA and/or its affiliates for the violation of any provision of this Code shall be exclusive and no such provision shall be enforceable in any form other than one specifically designated by the NEA or its affiliates.

Principle I — Commitment to the Student

The educator strives to help each student realize his or her potential as a worthy and effective member of society. The educator therefore works to stimulate the spirit of inquiry, the acquisition of knowledge and understanding, and the thoughtful formulation of worthy goals.

In fulfillment of the obligation to the student, the educator —

1. Shall not unreasonably restrain the student from independent action in the pursuit of learning.
2. Shall not unreasonably deny the student access to varying points of view.
3. Shall not deliberately suppress or distort subject matter relevant to the student's progress.
4. Shall make reasonable effort to protect the student from conditions harmful to learning or to health and safety.
5. Shall not intentionally expose the student to embarrassment or disparagement.
6. Shall not on the basis of race, color, creed, sex, national origin, marital status, political or religious

beliefs, family, social or cultural background, or sexual orientation, unfairly:

a. Exclude any student from participation in any program;

b. Deny benefits to any student;

c. Grant any advantage to any student.

7. Shall not use professional relationships with students for private advantage.

8. Shall not disclose information about students obtained in the course of professional service unless disclosure serves a compelling professional purpose or is required by law.

Principle II — Commitment to the Profession

The education profession is vested by the public with a trust and responsibility requiring the highest ideals of professional service.

In the belief that the quality of the services of the education profession directly influences the nation and its citizens, the educator shall exert every effort to raise professional standards, to promote a climate that encourages the exercise of professional judgment, to achieve conditions that attract persons worthy of the trust to careers in education, and to assist in preventing the practice of the profession by unqualified persons.

In fulfillment of the obligation to the profession, the educator —

1. Shall not in an application for a professional position deliberately make a false statement or fail to

disclose a material fact related to competency and qualifications.

2. Shall not misrepresent his/her professional qualifications.
3. Shall not assist entry into the profession of a person known to be unqualified in respect to character, education, or other relevant attribute.
4. Shall not knowingly make a false statement concerning the qualifications of a candidate for a professional position.
5. Shall not assist a noneducator in the unauthorized practice of teaching.
6. Shall not disclose information about colleagues obtained in the course of professional service unless disclosure serves a compelling professional purpose or is required by law.
7. Shall not knowingly make false or malicious statements about a colleague.
8. Shall not accept any gratuity, gift, or favor that might impair or appear to influence professional decisions or actions.

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Phi Delta Kappa Fastbacks

Two annual series, published each spring and fall, offer fastbacks on a wide range of educational topics. Each fastback is intended to be a focused, authoritative treatment of a topic of current interest to educators and other readers. Several hundred fastbacks have been published since the program began in 1972, many of which are still in print. Among the topics are:

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For a current listing of available fastbacks and other publications of the Educational Foundation, please contact Phi Delta Kappa, 408 N. Union, P.O. Box 789, Bloomington, IN 47402-0789, or (812) 339-1156.

Phi Delta Kappa Educational Foundation

The Phi Delta Kappa Educational Foundation was established on 13 October 1966 with the signing, by Dr. George H. Reavis, of the irrevocable trust agreement creating the Phi Delta Kappa Educational Foundation Trust.

George H. Reavis (1883-1970) entered the education profession after graduating from Warrensburg Missouri State Teachers College in 1906 and the University of Missouri in 1911. He went on to earn an M.A. and a Ph.D. at Columbia University. Dr. Reavis served as assistant superintendent of schools in Maryland and dean of the College of Arts and Sciences and the School of Education at the University of Pittsburgh. In 1929 he was appointed director of instruction for the Ohio State Department of Education. But it was as assistant superintendent for curriculum and instruction in the Cincinnati public schools (1939-48) that he rose to national prominence.

Dr. Reavis' dream for the Educational Foundation was to make it possible for seasoned educators to write and publish the wisdom they had acquired over a lifetime of professional activity. He wanted educators and the general public to "better understand (1) the nature of the educative process and (2) the relation of education to human welfare."

The Phi Delta Kappa fastbacks were begun in 1972. These publications, along with monographs and books on a wide range of topics related to education, are the realization of that dream.